PASTOR'S HAND-BOOK

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PASTOR'S HAND-BOOK,

COMPRISING

SELECTIONS OF SCRIPTURE,

ARRANGED FOR VARIOUS OCCASIONS OF OFFICIAL DUTY.

TOGETHER WITH

SELECT FORMULAS

FOR MARRIAGE, ETC.

AND

RULES OF ORDER

FOR CHURCHES, ECCLESIASTICAL, AND OTHER ASSEMBLIES

BY W. W. EVERTS,
PASTOR OF LAIGHT STREET CHURCH, NEW YORK.

NEW YORK.
LEWIS COLBY & CO.
122 NASSAU STREET

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DEDICATION.

TO CHRISTIAN PASTORS,

IN THEIR OFFICIAL DUTIES SO OFTEN CALLED TO MINISTER AT FUNERALS, AND IN THE SICK ROOM; TO CELEBRATE MARRIAGES, AND TO COUNSEL OR PRESIDE IN ECCLESIASTICAL ASSEMBLIES,

THIS VOLUME IS RESPECTFULLY DEDICATED

BY THEIR FELLOW LABOURER,

W. W EVERTS.

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CONTENTS.

PAGE.

SELECTIONS OF SCRIPTURE,

I. FOR a Funeral occasion, ... 1
II. " " " 3
III. " " " 6
IV. " " " 8
V. " " " 9

SELECTIONS OF SCRIPTURE FOR THE SICK-ROOM,

I. Sympathy for the afflicted, ... 14
II. Afflictions divinely appointed, ... 14
III. " Sanctified, ... 15
IV. " Unsanctified, ... 17
V. Support under afflictions, ... 18
VI. Affliction of Job, ... 20
VII. " Hezekiah, ... 24
VIII. " Manasseh, ... 25

SELECTIONS OF SCRIPTURE APPROPRIATE FOR THE CELEBRATING MARRIAGE, 30

FORMULAS,

For Marriage, ... 31
" Church letters, ... 53
" Call of an Ecclesiastical Council, ... 53
" Minutes, " " 59
" " Church meetings, ... 59
" " Trustee, ... 60
" " Occasional Convention, ... 60
" Letter of license, ... 60

RULES OF ORDER FOR CHURCHES, ECCLESIASTICAL, AND OTHER DELIBERATIVE ASSEMBLIES, ... 63

FUNERAL SERVICE.

We are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. Lord make me to know mine end, and the measure of my days, what it is: that I may know how frail I am. For I know that thou wilt bring me to death, and to the house appointed for all living. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. If a man die shall he live again? 1 Chron. 29: 15. Ps. 39: 4. Job 30: 23 Eccl. 12: 7. Job 14: 14.

Jesus said unto her, (Martha) I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. I know that my Redeemer liveth, and that he shall stand at the latter day, upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. My flesh also shall rest in hope; for thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption. Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. John 11: 25, 26. Job 19: 25, 27. Ps. 16: 9, 10. 2 Cor. 4: 14.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again; even 1 Thes. 4: 13, 14, 18.

so them also which sleep in Jesus, will God bring with him. Wherefore comfort one another with these words. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature, waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature shall be delivered from the bondage of corruption unto the glorious liberty of the children of God. And we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Rom. 8: 18–21, 23

2 Cor. 5: 1–4.

Rev. 20: 6. Blessed and holy is he that hath part in the first resurrection: on such, the second death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years.

Rom. 8: 35, 37, 39. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them. Rev. 14 : 13.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also. John 14 : 1, 2, 3.

Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory. In thy presence is fulness of joy, at thy right hand there are pleasures for evermore. John 17 : 24. Ps. 16 : 11.

FUNERAL SERVICE.

What is your life? It is even a vapour that appeareth for a little time, and then vanisheth away. My days are swifter than a weaver's shuttle, swifter than a Post they flee away. They are passed away as the swift ships: as the eagle that hasteth to the prey. James 4 : 14. Job 7 : 6. Job 9 : 25, 26.

There is but a step between me and death. 1 Sam. 20 : 3.

What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Ps. 89 : 48.

One dieth in his full strength, being wholly at ease and quiet, his breasts are full of milk, and his bones are moistened with marrow. Another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them. Job 21 : 23, 25, 26.

Job 34 : 15. All flesh shall perish together, and man shall turn again unto dust.

Job 17 : 14. I have said to corruption, thou art my father: to the worm, thou art my mother, and my sister. —

Job 14 : 14. John 11 : 25, 26. If a man die shall he live again? Jesus said unto her, (Martha) I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live. And whosoever liveth, and believeth in me, shall never die.

Job 19 : 26, 27. Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold and not another.

1 Cor. 15 : 20, 35, 38, 42, 44, 50, 57. Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance, of wheat, or of some other grain, but God giveth it a body as it hath pleased him, and to every seed his own body. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. Now this I say, brethren,

that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ.

We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. For to me to live is Christ, and to die is gain. I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; there the wicked cease from troubling, and there the weary are at rest. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever.

2 Cor. 5, 1, 6, 8.

Phil. 1: 21, 23.

Job 3: 17.

Rev. 21: 4.

Rev. 22: 5.

FUNERAL SERVICE.

Rom. 5: 12 As by one man sin entered into the world, and death by sin: so death passed upon all men, for that all have sinned.

Eccl 8: 8. No man hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war, neither shall wickedness deliver those that are given to it.

Ps. 49: 6. 7. 9, 10, 12. They that trust in their wealth, and boast themselves in the multitude of their riches: none of them can by any means redeem his brother, nor give to God a ransom for him: that he should still live. For wise men die, likewise the fool, and the brutish person perish, and leave their wealth to others. They are exalted for a little while, but are gone and brought low, they are taken out of the way as all other, and cut off as the tops of the ears of corn.

Job 24: 24.

Job 14: 7–12. There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground: yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not, till the heavens be no more, they shall not awake; nor be raised out of their sleep.

Heb. 9: 27. 2 Cor. 5: 10. It is appointed unto men once to die, but after this the judgment. We must all appear before the judgment seat of Christ, that every one may re-

ceive the things done in his body, according to that he hath done, whether it be good or bad.

The hour is coming in which all that are in the graves, shall hear his voice and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation. John 5 : 28, 29.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Eccl. 9 : 10.

If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Eccl. 11 : 3.

Behold I come quickly, and my reward is with me, to give every man according as his work shall be. Rev. 22 : 11, 12.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you, but go ye rather to them that sell and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut. Afterward came Matt. 25 : 1-13.

also the other virgins. saying, Lord, Lord, open to us. But he answered, and said, verily I say unto you, I know you not. Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh.

FUNERAL SERVICE.

Ps. 103 : 15, 16. 49 : 17. MAN's days are as grass, as a flower of the field so he flourisheth; the wind passeth over it, and it is gone, and the place thereof knoweth it no more.

Eccl. 5 : 15. When he dieth, he shall carry nothing away, his glory shall not descend after him, as he came, naked shall he return, and shall take nothing of his labour which he may carry away in his hand.

Ps. 39 : 4. Make me to know mine end, and the measure of my days, what it is, that I may know how frail I am.

Job 30 : 23. I know that thou wilt bring me to death, to the house appointed for all living.

Eccl. 8 : 8. There is no discharge in that war. There is an appointed time for man upon earth, his days are

Job 7 : 1. 14 : 5, 20. as the days of an hireling: his days are determined, the number of his months is with thee: thou hast appointed his bounds that he cannot pass. Thou changest his countenance, and sendest him away.

14 : 14. All the days of my appointed time will I wait, till my change come: then shall I go the way of

1 Kings 2 : 2. all the earth. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff, they com-

Ps. 23 : 4. 73 : 26. fort me. My flesh and my heart faileth, but thou art the strength of my heart, and my portion for-

ever. For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, till that day. 2 Tim. 1 : 12.

Though a man die, yet shall he live again. I am the Resurrection and the Life. He that believeth in me, though he were dead yet shall he live. I know that my Redeemer liveth; and though worms destroy this body, yet in my flesh shall I see God. Job 14 : 14 John 11 : 25. Job 19 : 25, 26.

It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. Then shall be brought to pass the saying that is written, death is swallowed up in victory. O death where is thy sting, O grave where is thy victory. The sting of death is sin: the strength of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ, for now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. 15 : 42, 43, 44, 54, 55, 56, 57, 20.

The righteous hath hope in his death. Let me die the death of the righteous, and let my last end be like his. Precious in the sight of the Lord is the death of his saints. The day of their death is better than that of their birth. For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Prov. 14 : 32. Num. 23 : 10. Ps. 116 : 15. Eccl. 7 : 1. 2 Cor. 5 : 1.

Blessed are the dead who die in the Lord: yea saith the Spirit, that they may rest from their labours, and their works do follow them. I (they) shall be satisfied O Lord, when I (they) awake in thy likeness. Then shall he say to them upon his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world. Rev. 14 : 13. Ps. 17 : 15. Matt. 25 : 34.

In thy presence is fulness of joy, at thy right Ps. 16 : 11.

Job 3 : 17. hand are pleasures for ever more. There the wicked cease from troubling and the weary are at rest;
Rev. 7 : 16, 17 and they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. The Lamb that is in the midst of the throne shall feed them, and shall lead them unto living
21 : 4. fountains of waters. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.
Job 7 : 16. I would not live alway. To depart and be with
Phil. 1 : 23, 21. Christ is far better. For us to live is Christ, but to die is gain. Therefore my beloved brethren, be ye
1 Cor. 15 : 58. steadfast and immovable, always abounding in the
Mark 13 : 3. work of the Lord, for as much as ye know that your labour is not in vain in the Lord.

Matt. 25 : 13. 24 : 44. Watch and pray, for ye know not the day nor the hour when the Son of man cometh. Be ye also ready.

John 5 : 28. 29. The hour is coming, when they that are in the graves shall hear his voice and come forth: they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation.

Deut. 32 : 29. Oh that men were wise, that they would know this, that they would consider their latter end.

FUNERAL SERVICE OF A CHILD.

Job 14 : 1, 2. Man that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow and con-
Isaiah 40 : 6. Ps. 90 : 5, 6. tinueth not. All flesh is grass, and all the goodliness thereof is as the flower of the field. They are like grass which groweth up. In the morning

it flourisheth, and groweth up: in the evening it is cut down and withereth.

Lord make me to know mine end, and the measure of my days, what it is: that I may know how frail I am. Behold thou hast made my days as a hand-breadth, and mine age is as nothing before thee: verily every man at his best state, is altogether vanity. Ps. 39: 4, 5.

We brought nothing into this world, and it is certain we can carry nothing out. Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord taketh away, blessed be the name of the Lord. 1 Tim. 6: 7. Job 1: 21.

David therefore besought God for the child, and David fasted, and went in and lay all night upon the earth. And the Elders of his house arose, and went to him to raise him up from the earth; but he would not, neither did he eat bread with them. And it came to pass on the seventh day that the child died: and the servants of David feared to tell him that the child was dead: for they said, behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice, how will he then vex himself, if we tell him that the child is dead? 2 Sam. 12: 16, 23.

But when David saw that his servants whispered, David perceived that the child was dead; therefore David said unto his servants, Is the child dead? and they said, he is dead: Then David arose from the earth and washed and anointed himself, and changed his apparel and came unto the house of the Lord, and worshipped. Then he came to his own house, and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead,

thou didst rise and eat bread. And he said, while the child was yet alive, I fasted and wept: for I said; Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

2 Kings 4: 18, 19, 20, 21, 22, 25, 26. When the child was grown, it fell on a day that he went out to his father to the reapers, and he said unto his father, My head, my head: and he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband and said, send me I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. So she went and came unto the man of God to mount Carmel: and it came to pass when the man of God saw her afar off, that he said to Gehazi, his servant, Behold, yonder is that Shunamite: run now I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered it is well.

1 Sam. 2: 18, 19, 26. Samuel ministered before the Lord, being a child girded with a linen Ephod. Moreover his mother made him a little coat, and brought it to him from year to year. And the child Samuel grew on and was in favour both with the Lord and also with men. And it came to pass at that time when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the Temple of the Lord, and Samuel was laid down to sleep, that the Lord called

1 Sam. 3: 2, 3, 4, 5, 8, 10.

Samuel, and he answered, Here am I, and he ran unto Eli and said Here am I, for thou calledst me, And he said, I called not; lie down again, And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I, for thou didst call me. And Eli perceived that the Lord had called the child. And the Lord came and stood and called as at other times, Samuel, Samuel, Then Samuel answered, Speak, for thy servant heareth.

Reuben returned unto the pit and behold, Joseph was not in the pit: and he rent his clothes. And he returned unto his brethren and said, The child is not, and I, whither shall I go? And they sent the coat of many colours and they brought it to their father. And he knew it and said, It is my son's coat, an evil beast hath devoured him, Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him: but he refused to be comforted and he said, For I will go down into the grave unto my son, mourning. Thus his father wept for him. Gen. 37: 29, 30, 32–35.

Behold Cushi said, Tidings my Lord the King: for the Lord hath avenged thee this day, of all them that rose up against thee. And the King said unto Cushi, Is the young man Absalom safe? And the King was much moved, and went up to the chamber over the gate and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom, would God I had died for thee, O Absalom, my son, my son. 2 Sam. 18: 31, 32, 33.

A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not. Jer. 31: 15

AFFLICTIONS DEMAND SYMPATHY.

Prov. 17 : 17 A FRIEND loveth at all times, and a brother is born for adversity. To him that is afflicted, pity
Job 6 : 14, 15, 20, 21. should be showed from his friend; My Brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away. They were confounded because they had hoped: they came thither and were ashamed. For now ye are nothing; ye see my casting down and are afraid.

Ps. 35 : 15, 13, 14. In mine adversity they rejoiced, and gathered themselves together: But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosom. I behaved myself as though he had been my friend, or brother: I bowed down heavily, as one that mourneth for his mother.

Heb. 13 : 3. Remember them that are in bonds as bound with them; and them which suffer adversity, as being
Rom. 12 : 15. yourselves also in the body. Rejoice with them that do rejoice, and weep with them that weep.

AFFLICTIONS DIVINELY APPOINTED.

Job 14 : 1. MAN that is born of a woman, is of few days,
Job 5 : 6, 7. and full of trouble. Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground: yet man is born unto trouble, as the sparks fly upward.

1 Sam. 2 : 7, 6. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up: he bringeth down to
Job 5 : 18. the grave, and bringeth up. He maketh sore and
Ps. 102 : 10. bindeth up. Thou hast lifted me up, and cast me down. I was dumb, I opened not my mouth;

because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah. Ps. 39: 9, 10, 11, 12, 13.

Hear my prayer O Lord, and give ear unto my cry, hold not thy peace at my tears: for I am a stranger with thee and a sojourner, as all my fathers were. O spare me, that I may recover strength: before I go hence, and be no more.

AFFLICTIONS SANCTIFIED.

I WILL go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. If they be bound in fetters, and be holden in cords of affliction: then he showeth them their work, and their transgressions, that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. Hosea 5: 15. Job 36: 8, 9, 10.

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name and I will hear them: I will say, It is my people: and they shall say, The Lord is my God. Zech. 13: 9.

When he slew them, then they sought him: and they returned, and inquired early after God. And they remembered that God was their rock: and the high God, their Redeemer. Ps. 78: 34, 35.

Blessed is the man whom thou chasteneth, O Lord, and teachest him out of thy Law: that thou mayest give him rest from the days of adversity. Ps. 94: 12, 13.

Before I was afflicted I went astray: but now have I kept thy word. It is good for me that I Ps. 119: 67, 71, 75.

have been afflicted, that I might learn thy statutes. I know, O Lord, that thy judgments are right: and that thou in faithfulness hast afflicted me.

Prov. 3: 11. 2 Cor. 4: 17. My son despise not the chastening of the Lord; neither be weary of his rebukes. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

Rom. 5: 3. Heb. 12: 6, 7, 8, 9, 10, 11. We glory in tribulations, also, knowing that tribulation worketh patience. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness. Now no chastening for the present, seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.

Deut. 8: 2, 3. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know: that he might make thee know, that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

1 Peter 1: 7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto

praise, and honour, and glory, at the appearing of Jesus Christ.

AFFLICTIONS UNSANCTIFIED.

I HAVE given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord, and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew; when your gardens and your vineyards, and your fig trees and your olive trees increased, the palmer worm devoured them: yet have ye not returned unto me saith the Lord. I have sent among you the pestilence, after the manner of Egypt; your young men have I slain with the sword, yet have ye not returned unto me saith the Lord. Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return. The people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Amos 4: 6, 7, 8, 9, 10. Jer. 5: 3. Isaiah 9: 13.

Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. Isaiah 1: 4, 5.

He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Prov. 29: 1.

SUPPORT UNDER AFFLICTIONS.

Job 11 : 16. Ps. 30 : 5. Ps. 55 : 22. Ps. 22 : 24.

THOU shalt forget thy misery, and remember it as waters that pass away: Weeping may endure for a night, but joy cometh in the morning. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. He hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him, but when he cried unto him, he heard.

Ps. 46 : 1, 2. Ps. 23 : 4. Ps. 71 : 20. Ps. 138 : 7. Lam. 3 : 33, 34. Jer. 16 : 19. Isaiah 25 : 4.

God is our refuge and strength: a very present help in trouble. Therefore will not we fear, though the earth be removed: and though the mountains be carried into the midst of the sea. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me. Thou which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Though I walk in the midst of trouble, thou wilt revive me. Though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. O Lord my strength and my fortress and my refuge in the day of affliction. Trust ye in the Lord for ever: for in the Lord Jehovah, is everlasting strength.

Isaiah 49 : 13. Isaiah 54 : 7. 2 Cor. 1 : 3, 4.

God hath comforted his people, and will have mercy upon his afflicted. For a small moment have I forsaken thee, but with great mercies will I gather thee. Blessed be God even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort,

wherewith we ourselves are comforted of God. Blessed are they that mourn for they shall be comforted. He shall deliver thee in six troubles, yea in seven there shall no evil touch thee. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. Matt. 5: 4. Job 5: 19. Ps. 27: 14, 10.

When my father and my mother forsake me, then the Lord will take me up. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God. The Lord is my rock, and my fortress, and my deliverer; my God, my strength in whom I will trust, my buckler and the horn of my salvation, and my high tower. I will be glad and rejoice in thy mercy: for thou hast considered my trouble: thou hast known my soul in adversities. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. Ps. 42: 11. Ps. 18: 2. Ps. 31: 7. Ps. 73: 26.

Who is among you that feareth the Lord, that obeyeth the voice of his servant that walketh in darkness and hath no light? let him trust in the Name of the Lord, and stay upon his God. For the Lord will not cast off for ever. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Isaiah 50: 10. Lam. 3: 31. Micah 7: 9.

The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him. Although the fig tree shall not blossom, neither shall fruit be in the vines: the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord; I will joy in the God of my salvation. Nahum 1: 7. Hab. 3: 17, 18.

The Lord upholdeth all that fall, and raiseth up all those that be bowed down. Though he fall, he Ps. 145: 14.

Ps. 37: 24, 39. shall not be utterly cast down: for the Lord upholdeth him with his hand. The Salvation of the righteous is of the Lord: he is their strength in the time of trouble.

AFFLICTION OF JOB.

Job 1: 1–5, 9, 10, 11, 13–22. THERE was a man in the land of Uz, whose name was Job; and that man was perfect, and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the East. And his sons went and feasted in their houses every one his day, and sent and called for their three sisters to eat and to drink with them. And it was so when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said it may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. Then Satan answered the Lord and said, Doth Job fear God for naught? Hast thou not made a hedge about him and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And there was a day, when his sons and his daughters were eating and drinking wine in their eldest brother's house; and there came a messenger

unto Job and said, The oxen were ploughing and the asses feeding beside them, and the Sabeans fell upon them and took them away: yea they have slain the servants with the edge of the sword, and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep and the servants, and consumed them, and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee. While he was yet speaking there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle and shaved his head, and fell down upon the ground and worshipped, and said, Naked came I out of my mother's womb and naked shall I return thither: the Lord gave, and the Lord hath taken away, blessed be the Name of the Lord. In all this Job sinned not, nor charged God foolishly.

Job 2: 3-13.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth; a perfect and an upright man, one that feareth God and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord and said, Skin for skin, yea all that a man hath will he give for his life. But put forth thine hand now, and touch his bone

and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand, but save his life. So went Satan forth from the presence of the Lord and smote Job with sore biles, from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? curse God and die. But he said unto her, Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz, the Tenamite, and Bildad, the Shuhite, and Zophar, the Naamathite; for they had made an appointment together to come to mourn with him, and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept, and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days, and seven nights, and none spake a word unto him; for they saw that his grief was very great.

Job 6: 1-4. Job answered and said, Oh that my grief were thoroughly weighed, and my calamity laid in the balances together. For now it would be heavier than the sand of the sea, therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. For my sighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. So am I made to possess months of vanity, and wearisome nights are appointed to me. When

Job 3: 24, 25.

Job 7: 3, 4.

I lie down, I say, When shall I arise and the night be gone? and I am full of tossings to and fro, unto the dawning of the day. My flesh is clothed with worms, and clods of dust, my skin is broken and become loathsome. When I say, My bed shall comfort me, my couch shall ease my complaint: then thou scarest me with dreams, and terrifiest me through visions: so that my soul chooseth strangling and death rather than my life. My soul is weary of my life, I will leave my complaint upon myself; I will speak in the bitterness of my soul. I will say unto God, do not condemn me; show me wherefore thou contendest with me, is it good unto thee, that thou shouldest oppress; that thou shouldest despise the work of thine hands; and shine upon the counsel of the wicked? Are not my days few, cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death.

Job 7: 5, 13, 14, 15.

Job 10: 1, 2, 3, 20, 21.

The Lord answered Job and said, Shall he that contendeth with the Almighty, instruct him? he that reproveth God, let him answer it. Then Job answered the Lord, and said, Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer: yea twice, but I will proceed no further. I know that thou canst do every thing, and that no thought can be withholden from thee. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.

Job 40: 1, 2, 3, 4, 5.

Job 42: 2, 5, 6, 9, 10, 12.

The Lord also accepted Job. And the Lord turned the captivity of Job, also the Lord gave Job twice as much as he had before. So the Lord blessed the latter end of Job, more than his begining.

AFFLICTION OF HEZEKIAH.

2 Chro. 29: 1, 2, 3, 4, 5, 10, 20, 27, 29.

Hezekiah began to reign when he was five and twenty years old. And he did that which was right in the sight of the Lord, according to all that David his father had done. He in the first year of his reign, in the first month, opened the doors of the house of the Lord and repaired them. And he brought in the priests and the Levites, and gathered them together into the east street, and said unto them, It is in my heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us. Then Hezekiah the king rose early and gathered the rulers of the city, and went up to the house of the Lord. And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the Song of the Lord began also with the trumpets, and with the instruments ordained by David, King of Israel. And when they had made an end of offering, the king and all that were present with him, bowed themselves and worshipped.

2 Chro. 30: 1, 13, 22, 26.

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim, and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God of their fathers. So there was great joy in Jerusalem: for since the time of Solomon the son of David, king of Israel, there was not the like in Jerusalem.

In those days was Hezekiah sick unto death : and the prophet Isaiah the son of Amoz, came to him and said unto him, Thus saith the Lord, Set thy house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again and tell Hezekiah the captain of my people, Thus saith the Lord the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city for mine own sake and for my servant David's sake. 2 Kings 20: 1, 2, 3, 4, 5, 6.

AFFLICTION OF MANASSEH.

Manasseh was twelve years old when he began to reign, and he did that which was evil in the sight of the Lord. He built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. Also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger. And he set a carved image, the idol which he had made, in the house of God. So Manasseh made Judah and the inhabitants of Jerusalem 2 Chro. 33: 1, 2, 3, 6, 7, 9, 10.

to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel.

And the Lord spake to Manasseh, and to his people: but they would not hearken. And the
2 Kings 21: 10, 11, 12, 14. Lord spake, saying; Because Manasseh king of Judah hath done these abominations, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle, and they shall become a prey and a spoil to
2 Chro. 33: 11, 12, 13, 15, 16. all their enemies. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God. And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon, peace-offerings and thank-offerings, and commanded Judah to serve the Lord God of Israel.

BURIAL SERVICE.

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this clayey tabernacle the soul that inhabited it, we therefore commit its decaying remains to their kindred element; earth to earth, dust to dust; looking for the general resurrection through our Lord Jesus Christ; at whose coming to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

DEVOTIONAL EXCERPTA, FOR THE SICK ROOM AND FUNERALS.

O Almighty God, merciful and gracious, who in thy justice didst send sorrow and tears, sickness and death, into the world, as a punishment for man's sins, and hast comprehended all under sin, and this sad covenant of sufferings. * * O thou Preserver of man! forsake not the work of thy own hands. Repair all the decays in his outward man, that his mind may also recover its former strength, to praise and bless thy goodness to him. It is owing to thy goodness only, that his senses are preserved entire, and that he hath some respite, after so much uneasiness and pain, through the violence of his illness. * * Teach him hence to look up to thee continually, as the rock of his salvation, whence only he is to expect comfort and support; and give him grace always to make a right use of thy favours, whether in adversity or prosperity, in sickness or in health. * * Give him unfeigned repentance for all the errors of his past life, and steadfast faith in thy Son Jesus Christ; a comfortable assurance of the truth of all his precious promises, a lively hope of that immortal bliss in which he reigns forevermore, and a strong sense of thy fatherly love to him, and care over him, which may make him heartily love thee, and entirely confide in thee, and absolutely resign both soul and body to thy wise disposal. * *

Lord, what is our life, but a vapor, which appeareth but a little time, and then vanisheth away? Even at the longest, how short and transitory! and when we think ourselves most secure, yet we know not what a day may bring forth; nor how soon thou mayest come, before we are aware, to call us to our last account. * * How unmindful are we all of our departure! how improvident of our time! how careless of our souls, and negligent in our preparations for eternity; so that thou mightest justly cut us off in the midst of our sins, and our unpreparedness to appear before

thee. So teach us, that we may finish our work, before we finish our course." * * O Almighty God and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech thee. * * O Father of mercies, and God of all comfort, our only help in time of need; we fly unto thee for succour. * * O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons. * * O Blessed Lord, the Father of mercies and the God of all comforts, we beseech thee, look down in pity and compassion; break not the bruised reed, nor quench the smoking flax; shut not up thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which thou hast broken may rejoice. * * O God, whose days are without end, and whose mercies cannot be numbered; make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives; that when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the church catholic; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with thee our God, and in perfect charity with the world; all which we ask through Jesus Christ our Lord. Amen. * * We thank thee that our places are not assigned us in another world, according to the incidental circumstances of our death; but according to the manner of our life.

O Father of mercies to thee we recommend the last hour of our life, and the decision of our eternal doom. When our feet benumbed with death, shall tread the verge of Jordan; when our eyes, dim and troubled at the approach of death, shall fix their last longing gaze on thee, our only support; when our ears, soon to be forever shut to the discourse of men, shall be open to the irrevocable decree, which is to cut us off from the living; when we shall have lost the use of our senses, when the world shall have vanished from our sight, when our agonizing soul shall feel the sorrows of death; when our last sigh shall summon our souls to burst from the embraces of the body, when our souls trembling on our lips, shall bid adieu to the world, and leave our bodies lifeless, pale and cold; be thou the strength of our hearts and our portion forever.

O God the Father, Creator of the world; O God the Son, Redeemer of the world; O God the Holy Ghost, sanctifier of thy people, have mercy upon us, and deliver us from all our offences and transgressions, and their just punishment; from the snares and temptations of Satan; from all impatience and repining at thy chastisement; from all unbelief and distrust of thy mercies; from improper fears of death, and immoderate desires for life. We beseech thee by thy cross and passion, by thy death and burial, by thy glorious resurrection and ascension, to hear us miserable sinners.

O Lord Jesus Christ who art the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in thee shall not die eternally, O Thou Lord of all, teach us while we mourn over our distressing bereavement, to bow with submission to that hand which has deprived us of this earthly comfort. Silence the murmurings of our rebellious hearts. Enable us to say with thy servant of

old, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord."

O Thou great Disposer of all events, with whom are the issues of life and death, may we hear that warning voice which solemnly speaks to us this day. "Be ye also ready." Make us mindful of our own mortality. Prepare us for whatever thou hast prepared for us; and as our bodies are frail, and our days few and uncertain, may we live as if there were but a step between us and death. * *

We thank Thee, that amid the manifold sorrows of this mortal state, thou art a refuge to the afflicted, hearing their prayer, and pitying their distress. * * Assist us O Lord in what remains of the mournful duties to which we are now called. * * May the comforts of thy truth, and power of thy grace be with us while with decent solemnity we commit these earthly remains to the ground; looking with the eye of faith, to the resurrection of the dead and the life of the world to come.

When the hoarse wave of Jordan breaks upon our startled ear; when our benumbed feet stand upon its chilly shore; when our eyes growing dim, gaze upon the dark and forbidding stream, descrying no shore beyond; when we sink in the troubled waters, and their waves and their billows roll over us; O God, may thy promise support us there, causing us to fear no evil; and having passed the swellings of Jordan, may we shout deliverance on Canaan's shores, offering glad homage and unending praise to him who has guided our trembling souls safe through the perils of life and the terrors of death. * * May we remember—in the last Judgment, the important enquiry will be, how have we lived, and not how have we died; and it will be better to have lived in faith and obedience, than to have died in peace and triumph. * * O God of our life! in whose hand our breath is, and by whom all men live, and have their days prolonged or shortened, give thy servant patience in his sorrows, comfort in his sickness, and restore him to health if it seem good to thee. And however thou shalt determine concerning him, give him godly repentance, saving faith, steadfast hope, that when called hence he may enter the rest remaining for the people of God. * * Admonished by the frequent occurrence of death that this is not our rest, that we are yet in the wilderness, let us not yield ourselves to the intemperate use of sensual pleasures, the absorbing cares of this life, or the deceitful pursuits of honor or wealth. * * Lord, relieve the sorrow of thy servant and support his spirit, direct his thoughts and sanctify his sickness, let not the sense of his afflictions make him forgetful of past mercies, or of thy benevolent purpose in his present chastisement. Visit him with heavenly consolation, fill him with comfortable thoughts of thy love, and of the tender care of the Saviour for his afflicted people. * * O gracious Lord by whose word man lives, and not by any human means alone, give efficacy to the means employed for the recovery of thy servant. * * O Almighty God, gracious, and merciful, and long suffering, whose compassions fail not, look down we beseech thee, upon the low and distressed state of thy servant, now lying in the extremity of sickness. The harder his illness presses upon him, the harder does it call upon thee for help. We know thou art able to bring him up from the gates of death, and grant him a longer continuance among us, a blessing to his family, the church, and the world.

INSTITUTION OF MARRIAGE.

THE Lord God said, it is not good that the man should be alone. I will make him an help-meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. Gen. 2 : 18, 21, 22.

There was a marriage in Cana of Galilee : and the mother of Jesus was there : and both Jesus was called, and his disciples, to the marriage. And he said unto them, Have ye not read, that he which made them at the beginning, made them male and female : and said, for this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh. Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder. John 2 : 1, 2. Matt. 19 : 4-6.

Marriage is honourable in all. Whoso findeth a wife, findeth a good thing, and obtaineth favour of the Lord. Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church : and he is the saviour of the body. Therefore as the Church is subject to Christ, so let the wives be to their own husbands in every thing. Husbands love your wives even as Christ also loved the Church, and gave himself for it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Heb. 13 : 4. Prov. 18 : 22. Eph. 5 : 22-33.

This ye have done, covering the altar of the Lord with tears, with weeping and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously : yet she is thy companion, and the wife of thy covenant. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord the God of Israel saith, that he hateth putting away. Mal. 2 : 13-16.

FORMULA FOR MARRIAGE.

Furnished.

HAVING inquired the names and residence of the parties, and the names and residence of the witnesses, and whether there be any just hindrances to the marriage, the following form is used in celebrating marriage.

ADDRESS.

Divine Revelation, my friends, has declared marriage to be honourable in all. It is an institution of God, established in the time of man's innocency, ere he had yet sinned against his Maker, and been banished from Paradise. It was given in wisdom and in kindness, for the benefit of the race, to increase human happiness, to repress irregular affection, to support social order, and to provide that through well-ordered families truth and holiness might be transmitted from one age to another. It lies at the basis of all human society, and all government and law are built upon the household relations.

From the history of our blessed Saviour, we learn that he honoured a marriage festival with his presence, and wrought there the beginning of his miracles; and, by his Holy Spirit speaking in his Apostle, he has selected the relation thus formed, as an apt emblem of the union, endeared and indissoluble, that exists between himself and his Church.

An union thus consecrated, should therefore be undertaken, not thoughtlessly and irreverently, but discreetly, advisedly, and in the fear of God, and with a due regard to the purposes for which matrimony was at first ordained.

APPEAL.

And now, as in the sight of God the searcher of hearts, and as you will answer it, on that day when the secrets of all hearts shall be made manifest, I charge you to declare, if there be any cause which should prevent your lawful union.

ADDRESS RESUMED.

As the ties now to be assumed should be sundered only by death, it becomes you to consider well the duties enjoined

upon you as husband and wife. If duly remembered and faithfully discharged, they will smooth the rugged pathway of life, lightening, by dividing its sorrows, and heightening, by doubling its enjoyments: if neglected and violated, you cannot escape misery and guilt.

It is the duty of the husband to be the friend, counsellor, and guardian of his wife, shielding her from danger, providing for her support, and cherishing for her a manly and unalterable affection; it being required by the word of God that husbands love their wives, even as Christ also loved the Church and gave himself for it.

It is the duty of the wife to be the friend, companion, and solace of her husband, reverencing and obeying him, and putting on the ornament of a meek and quiet spirit, which is in the sight of God of great price, it being commanded by Scripture, that, as the Church is subject unto Christ, so should wives be to their own husbands in every thing.

It is the duty of both to cherish and ever to manifest mutual affection; to preserve an inviolable fidelity; to delight each in the society of the other; to cultivate a just sense of their respective duties; to train wisely all who may, in their household, be brought under their influence; to remember that in interest and in reputation, as in affection, they are to be henceforth one and indivisible, and to see to it that what God hath joined together, man put not asunder.

(*The parties joining hands.*)

Do you A. B. take C. D., whom you now hold by the hand, as your true and lawful wife, and will you love, cherish, honour and protect her; in sickness and in health; in prosperity and in adversity; and through every change of condition forsaking all others, will you cleave only and ever unto her, until God by death shall separate you?

Do you C. D. take A. B., whom you now hold by the hand, as your true and lawful husband, and will you love, cherish, honour and obey him; in sickness and in health; in prosperity and in adversity; and through every change of condition, forsaking all others, will you cleave only and ever unto him, until God by death shall separate you?

(*Prayer is then offered.*)

ADDRESS AFTER PRAYER.

In accordance with your solemn promises, thus made to each other and your God, I do pronounce you husband and wife, in the name of the Father, of the Son, and of the Holy Ghost. Amen.

And may the God, in whose presence you have entered into this solemn covenant, look upon you in mercy, to preserve and prosper you, make you blessed and a blessing in the sphere you may be called to occupy, and bringing you through all the troubles and perils of this brief and evil life, grant you a glad and eternal re-union in Heaven. Amen.

FORMULA FOR THE CELEBRATION OF MARRIAGE.

Furnished by R. W. Cushman.

The institution of marriage is coeval with the family of man. Our Creator himself is its author, and it is subject to the directions and sanctions of his laws. He saw that it was not good for man to be alone, even in Paradise; and formed and gave to him woman for his companionship and solace, in a union so intimate and so tender, that they were regarded as "no more twain but one flesh." This union like that of the body and the spirit, is to be broken only by the hand of death. It is a relation, therefore, not to be lightly or hastily entered. A congeniality of mind, a mutual esteem, and an affection which transcends every other earthly love, are indispensable to the happiness which the relation is designed to impart.

In the sacred scriptures, which are the lamp for your path in every other relation, you will find the directions which you need in this: and which, if strictly and cheerfully obeyed, will continue to give freshness and vigour to your joys when youth and beauty shall have passed away. Deeming it sufficient on this occasion to refer you to their instructions concerning the duties you will henceforth owe to each other, I will proceed to receive your mutually plighted faith, and seal your marriage vow. You will please take each other by the right hand.

Do you A. B. take the lady whose right hand you now hold, to be your lawful, wedded wife, promising in the presence of

God and of these witnesses, that you will keep her in health and in sickness; in prosperity and in adversity; that you will be to her a kind, affectionate, and faithful husband; and that forsaking all others, you will keep yourself to her and to her only, till death shall separate you?

Do you B. C. take the gentleman whose right hand you now hold, to be your lawful, wedded husband, promising, in like manner, in the presence of God and of these witnesses, that you will continue with him in health and in sickness; in prosperity and in adversity; that you will be to him a kind, affectionate, and dutiful wife; and that forsaking all others, you will keep yourself to him and to him only, till death shall separate you?

I do then, in virtue of the authority committed to me as a minister of the gospel by the laws of this State, pronounce you, *Husband and Wife:* henceforth, in interests and destiny, as in affection, ONE.

FORMULA FOR THE CELEBRATION OF MARRIAGE.

Furnished by S. S. CUTTING.

FORASMUCH as all marriages which are contrary to God's word are unlawful and void, I charge you both before God and these witnesses, that if any cause why you may not be joined in marriage does exist, you do now confess it. If no such cause exists, you will join your right hands.

To the Gentleman: You, Sir, solemnly promise to take this lady to be your lawful and wedded wife; to live together with her after God's ordinance in the sacred relations of the marriage state; you will love and cherish her; you will honour and keep her in sickness and in health; and forsaking all others, cleave only unto her, so long as you both shall live.

To the Lady: And you promise to receive this gentleman to be your lawful and wedded husband; to live together with him after God's ordinance in the sacred relations of the marriage state; you will love and obey him; you will cherish him in sickness and in health; and forsaking all others cleave only unto him so long as you both shall live.

I do then by virtue of the authority vested in me by the usage of Christ's Church, and the laws of this State, pronounce

you Husband and Wife. And what God hath joined together, let not man part asunder.

(*Let us pray.*)

FORMULA FOR THE CELEBRATION OF MARRIAGE.

The marriage institution, coeval with the human family, is authorized, and guarded, both by divine and civil law. It is pointed out alike by the word of God, and the relations and experience of our race, as eminently conducive to human happiness. It is especially fraught with beneficent designs to the parties seeking its honourable association; and those entering upon this intimate and endearing union with congenial dispositions, and mutual affection, find it replete with blessings.

It is also the source of the purity and permanency of domestic, social, and civil institutions. Wherever it has been dishonoured, the fountains of domestic affection have flowed with the mingled and bitter waters of jealousy, alienation and strife: the education and happiness of the rising generation have been neglected; the sanctions of private and public virtue impaired; and the strong bonds of Society sundered.

In the relations of this institution you are now about to become one in your temporal interests and destinies. In token therefore of a due consideration of the laws of the marriage state, and of your mutual and decided choice of each other as partners for life, you will please to unite your right hands.

To the Gentleman: You now solemnly promise before Almighty God, and these witnesses, to take this woman to be your lawful, wedded wife; to love and respect her; to defend, support, and cherish her, in health and in sickness; in prosperity and adversity; and leaving all others to cleave only to her, so long as you both shall live.

To the Lady: You in like manner solemnly promise to receive this man as your lawful, wedded husband; to love, respect, and obey him, and leaving all others to cleave only to him, so long as you both shall live.

By virtue of the authority vested in me as a minister of the Gospel, I pronounce you Husband and Wife; and what God hath joined together, let not man put asunder.

FORMULA FOR THE CELEBRATION OF MARRIAGE.

The conjugal relation is one that God, and nature, have pointed out, as highly conducive to human happiness. In pursuance of its design, you now present yourselves as the partner's of each other's free, deliberate, and decided choice; and in the presence of Almighty God, and these witnesses, do voluntarily give yourselves unto, and receive each other in the mutual relation of husband and wife; promising to conduct towards each other in all things, as the Scriptures require. As an expression of plighted affection, and faith, you will now permit me to unite your right hands in the covenant of Matrimony. By virtue of the authority vested in me as a minister of the Gospel, I pronounce you Husband and Wife; and what God hath joined together, let not man put asunder.

(*Let us pray.*)

FORMULA FOR THE CELEBRATION OF MARRIAGE.

The conjugal relation is one both of natural and Scriptural appointment. It has been authorized and guarded under all forms of civil government, and every dispensation of Religion. Its nature, and duties, are set forth, and its beneficent designs commended in the Scriptures.

(*Read the Scriptures.*)

To the Parties—

In token of your due consideration of the nature and obligations of the conjugal relation as thus pointed out, and of your mutual and decided choice of each other, as partners for life; you will please to unite your right hands. You hereby promise before Almighty God, and these witnesses, to receive each other as husband and wife; and to practice with mutual fidelity all those offices of affection, and kindness, which God has enjoined upon those united in this relation. Agreeably to the laws of this State, and the laws of God, I pronounce you Husband and Wife; and what God hath joined together, let not man put asunder.

(*Let us pray.*)

FORMULA FOR THE CELEBRATION OF MARRIAGE.

Furnished by G. B. Cheever.

The parties standing together in presence of the Minister and witnesses, will join first in the following invocation for the Divine blessing.

INVOCATION.

Our Father, who art in heaven, be pleased, in thy great mercy, to look upon us, be present with us, and bless us in this sacred ceremony. Graciously regard thy servants, about to enter into this solemn contract as the ordinance of God. Make them duly sensible of the holy vows and responsibilities they are taking upon themselves. May they remember that Thou, God, seest them. May thy grace make their motives pure, their love sincere, their purposes of faithfulness to each other and to Thee deep and abiding. Prepare their hearts to receive and take these vows, not blindly nor carelessly, but in the love and the fear of God. Give them a holy and lasting sense of their dependence upon Thee for thy blessing. Evermore, daily, constantly and together, may they seek thy blessing, and do thou in tender mercy now and evermore bestow it upon them, through Jesus Christ our Redeemer. Amen.

[Here the Minister may read one or two passages in the word of God, especially Ephesians 5: 22–33.]

God hath said, It is not good for man to be alone, and hath provided an helpmeet for him. For this cause shall a man leave father and mother and cleave unto his wife, and they twain shall be one flesh. Wherefore they are no more twain, but one flesh.

The parties now taking each other by the hand, the Minister will say—

You, A. B. declare before God and these witnesses that you have chosen this woman, whom you hold by the hand, to be your lawful and wedded wife; and you promise to be to her a faithful and affectionate husband, till death shall separate you!

You, C. D. avow before God and these witnesses, that you have chosen this man, whom you hold by the hand, to be your lawful and wedded husband; and you promise to be to him a faithful, affectionate, obedient wife, till death shall separate you!

Thus you mutually promise.

I do now therefore pronounce you, according to the laws of God and of this land, Husband and Wife, one flesh in the sacred ordinance of marriage. What God hath joined together, let not man put asunder!

(*Let us pray.*)

Most merciful God, our Heavenly Father! We thank thee, that in thy great mercy to mankind thou hast instituted the sacred and ever-blessed ordinance of marriage. We thank thee, O gracious Saviour, that thou wast pleased thyself to be present at the marriage in Cana of Galilee. As thou wast mercifully there, the fountain of all blessings, so in infinite compassion be thou here, with thy rich blessing upon this married couple. Ever may they feel their dependence upon thee. Ever may they come to thee for grace and guidance. Teach thou them to love each other in the Lord. So may they be united, not only in the ties of earthly relationship and affection, but in that bond of love which will be eternal, in the love of God, in the grace of Christ, in the peace and comfort of the Holy Spirit. Keep them, O God, by thy grace, ever faithful to their marriage vows. In all times of prosperity, and in all times of adversity, may they be sharers in each other's joys and sympathizers and supporters in each other's sorrows. Grant them so much of earthly happiness and prosperity as thou shalt see best for them, and may all their blessings lead them constantly to thee. In whatever adversity thou mayest see necessary for their discipline, may they comfort and love each other with more tender affection, and walk more closely and fervently with God. May Thy Word be their guide, thy Spirit their guardian and sanctifier. Be thou the covenant God of them and their family, renewing their hearts by thy grace, and ever leading them to walk together as heirs together of the grace of life. In every thing, by prayer and supplication with thanksgiving may they let their requests be made known unto God, and may the peace of God, which passeth all understanding, keep their hearts and minds through Christ Jesus. And at length may they and theirs be admitted to form a blessed family in Heaven, through thine infinite grace in Christ our Redeemer. Amen.

FORMULA FOR THE CELEBRATION OF MARRIAGE.

Furnished by G. B. Cheever.

Vouchsafe thy presence and blessing, oh God, in this sacred ceremony. May the individuals now to be united in the holy ordinance of marriage, take upon themselves these vows in thy fear, and be one in thy love. And may thy blessing rest upon them unto life eternal, through Christ our Lord.

(The parties will take each other by the hand.)

You, sir, do take this woman to be your lawful, and wedded wife, and you promise to be to her a faithful, and affectionate husband, till death shall separate you.

You, madam, do take this man to be your lawful, and wedded husband, and you promise to be unto him a faithful, obedient, and affectionate wife, till death shall separate you. Thus you mutually promise, in the presence of God and these witnesses.

I do therefore now pronounce you, by the laws of God and man, and by your own choice and agreement, husband and wife, united in the holy bands of matrimony. What God hath joined together, let not man put asunder.

And now, O Lord God, our Heavenly Father, be pleased to sanction and confirm with thy blessing this solemn and important transaction. Grant to these persons now united in marriage, grace to be faithful always to the holy and blessed vows they have taken upon themselves. May they ever be faithful and affectionate to each other; may thy grace renew their hearts, may they be one in Christ now, and be prepared, when this mortal life, with all its changes, shall be ended, to spend their eternity together in thy presence and praises, through Jesus Christ our Redeemer. Amen.

FORMULA FOR MARRIAGE.

The blessed ordinance of Marriage was instituted during man's innocency, in the earthly Paradise; was ratified by Jesus Christ, the teacher and lawgiver of the world; and declared by his holy Apostles, to be honourable in all.

Eminating thus directly from supreme authority, and preceding all other social or civil compacts, this institution cannot undergo change or pass away in the progress and mutations of Society; but will remain the same and unalterable, the foundation of human government, of social order and domestic happiness to the end of time.

As the parties now presenting themselves in the presence of God and of these witnesses, seek this happy, honourable, and responsible alliance; I require and charge all and each of you now present, if you know any cause why they should not be thus lawfully joined together in matrimony, you do now make it known.

(*Addressing the Parties*)

In token of a due consideration on your part of the nature and obligations of the conjugal relation and of your free, deliberate and decided choice of each other as partners for life, you will please unite your right hands. Do you now promise before Almighty God and these witnesses, to take each other as husband and wife; and practice all those offices of duty and affection, which God in his word enjoins upon this relation? Do you mutually promise?

(*The Parties answering*)

We do promise.

(*The man taking the ring and putting it on the fourth finger of the woman's left hand, shall repeat after the minister these words.*)

With this ring I thee wed, and with all my worldly goods, and my heart's faithful affections I thee endow.

(*The Minister adding*)

And may it remain a fit emblem of the brighter link uniting

your hearts, of the richer circle of your common enjoyments, and as it is without end, may your happiness and prosperity endure forever.

Having thus assumed the responsibilities of the marriage covenant; in the name of the Father, and of the Son, and of the Holy Ghost, I pronounce you one; one in all your temporal interests and possessions, and in the eye of the law; one in every event of life, whether prosperous or adverse; one in every condition whether of sickness or health. And what God hath joined together, let not man put asunder.

DEVOTIONAL EXCERPTA FOR THE CELEBRATION OF MARRIAGE.

"Most blessed Saviour, who didst deign while Immanuel, God with us, to grace a marriage feast; we would implore the condecension of thy gracious presence on this occasion. Look down in the plenitude of thy grace and goodness upon this bridal pair, who have now, in plighted faith, made an absolute disposal of themselves, the one to the other in love, according to their own appointment. Crown their union with thy rich favour. Bless their nuptial bands, and make them firm and abiding even unto life's end. Bless them in their persons. Bless them in their substance. Bless them in their souls. Bless them in health and in sickness, in prosperity and adversity, in life and in death. And after death bless them with a happy reunion in that heavenly home, where there shall be no more parting, neither sickness, sorrow or death, and where all tears shall be wiped away from every eye, etc." * *

"O Thou! All-powerful, All-wise, All-good, who from the beginning, didst foresee that it could not be good for man to be alone, and therefore did prepare a meet help-mate for him, and command that the two should no longer be two, but one; we humbly pray, we devoutly beseech thee, that, as thou hast been pleased to call these thy servants, to the holy state of nuptial union, thou wouldst also be pleased, in thy grace and mercy, to bestow upon them the rich effusions of thy favour: that in true and holy love, in fidelity not to be shaken; in mutual tenderness and sympathy, they may live;—subduing every evil propensity in constant kindness and correctness, edifying each other, blessing each other, blessed by thee, as were the patriarchs of old, blessings to the community: that, nurtured and admonished in the Lord, their children may rise up to call them blessed; with them to "praise and serve thee to their own good, and to the good of those around them, a general blessing." * *

"O Eternal God, Creator and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely

perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen." * *

"Bless those who have just entered a state honourable in all. May they remember the vows they have left at the altar, and in the discharge of their personal and relative duty, may they make their word their rule, that mercy and peace may be upon them. May the husband love his wife even as himself, and the wife see that she reverence her husband; and both walk together as heirs of the grace of life, that their prayers be not hindered.

Preserve them from the evils which destroy or diminish the welfare and comfort of the condition in which Thou hast placed them; and may they enjoy all the happiness desirable from prudence, temper, accommodation, real godliness, and the divine blessing. May they expect to discern infirmities in one another, but may they be always most deeply conscious of their own. And let them not look for unattainable, by looking for unmingled bliss on earth; but remember that this is not our rest, and be prepared for difficulties, trials, changes, and final separation." * * May they assist each other's duties, alleviate each others sorrows, enhance each others joys.

INSTITUTION OF CHRISTIAN BAPTISM.

John did baptize in the wilderness, and preached the baptism of repentance for the remission of sins. Mark. 11 : 4.

Then cometh Jesus from Galilee to Jordan unto John to be baptized of him; and Jesus, when he was baptized went up straitway out of the water, and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him, and lo, a voice from heaven saying, this is my beloved son in whom I am well pleased. Matt. 3 : 13-17.

Jesus spake unto them (the twelve) saying, all power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28 : 18-19. He that believeth and is baptised shall be saved; but he that believeth not shall be damned. Mark 16 : 16.

FORMULAS FOR THE ADMINISTRATION OF BAPTISM.

By the authority of the Great Head of the Church, and upon profession of your faith in him, I baptize thee, (*using the given name of the candidate, or some other designation,*) in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

In obedience to the Great commission, and upon profession of your faith in the Lord Jesus Christ, I baptize thee my brother, (or sister) in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Upon profession of your faith in the testimony God has given of his Son, Jesus Christ our Saviour, I baptize thee, (*using the given name,*) into the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Upon profession of repentance toward God and of faith in Our Lord Jesus Christ, I baptize thee my brother, (or sister) into the name of the Father, and of the Son, and of the Holy Spirit. Amen.

INSTITUTION AND MANNER OF OBSERVING THE LORD'S SUPPER.

When the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup, after supper, saying, This cup is the new testament, in my blood, which is shed for you. Luke 22 : 14-20.

I have received of the Lord that which also, I delivered

unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it and said, Take eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also, he took the cup, when he had supped, saying This cup is the new testament in my blood: this do ye as oft as ye drink it in remembrance of me, for as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come. The cup of blessing which we bless, is it not the communion of the blood of Christ, the bread which we break, is it not the communion of the body of Christ Purge out therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness but with the unleavened bread of sincerity and truth. We cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

1 Cor. 11 : 23–26. 1 Cor. 10 : 16. 1 Cor. 5 : 7, 8. 1 Cor. 10 : 21. 1 Cor. 11 : 27.

DEVOTIONAL EXCERPTA FOR THE LORD'S SUPPER.

Almighty God, Father of our Lord Jesus Christ, Maker of all things Judge of all men, we acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed, by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous to us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father, for thy Son, our Lord Jesus Christ's sake forgive us all that is past; and grant we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. * * Almighty God our heavenly Father, who of thy great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee; have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. * We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not

worthy so much as to gather up the crumbs under thy table. But thou art the same Lord whose property is always to have mercy; grant us therefore, gracious Lord, to eat and drink as discerning the Lord's death, that our souls may be washed through his most precious blood, and that we may evermore dwell in him, and he in us. * * All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect and sufficient sacrifice, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death and sacrifice until his coming again. * *

O Lord enable us to hold in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. * *

Merciful Jesus, Saviour of the world, if we offer before thee our body and soul, our life and liberty, and all we possess, how mean the offering compared to the ineffable grace bestowed upon us. * * Will Jesus come up to this feast with us who have so often and so ungratefully sinned against him? shall we stricken by a sense of our unworthiness fly from his presence like despairing Cain, or hide ourselves from his call, and his reproving eye like guilty Adam? As thy goodness surpasses our wickedness, and thy mercy exceeds our misery, we come to thee defiled, infirm and naked, to be cleansed, strengthened and clothed with thy righteousness. * * Worms of the dust, subject to innumerable miseries, distracted with passions, fond of vanity, defiled with sin, encompassed with darkness, busy about folly, and careless of Eternity, O Saviour of the world, receive us into the compassionate arms of thy mercy. * * May the efficacy of thy sacrifice, celebrated by the broken bread and the wine, discharge us from the guilt of our sins, strengthen our faith, encourage us in the practice of good works, give us victory over sins, and perfect us in charity, patience, humility, obedience, and all other virtues. * * O Saviour by whom spiritual life is sustained, and without whom it languishes to extinction, may we rest in the embraces of thy covenant love as in our dwelling-place, and remain forever united to thee as the branch to the vine.

Be present to illuminate, comfort and refresh thy people, while they meditate upon a bleeding Saviour with a broken and a contrite heart. * * Enable us to contemplate the matchless event of the Saviour's crucifixion, with the views and affections, which its importance demands, and looking to his sacrifice find relief for our burdened consciences. May we herein trace the wonderful love of God, in sending his Son to be a propitiation for our sins; here study the height, length, depth and breadth, and know the love of Christ, which passeth knowledge; here contemplate him wounded for our transgressions, etc., here learn what manner of love the Father hath bestowed upon us, and here be impressed with a sense of the malignity of sin. * *

Encouraged by these memorials, may we come as infirm and straying sheep to their shepherd; as the sick to their physician, and as condemned criminals to a merciful advocate, and powerful intercessor. * * Having

stooped so low as to take upon thyself the infirmity of our nature, wilt thou not exalt us to the elevation of thy merits and glory. * * From the ample provisions of the Gospel, of which this is a lively memorial, may we derive refreshment, support, strength, armour and defence. * *

May the love kindled before the altar of Christ's sacrifice, inflame our hearts with growing fervor till nature and corruption, weakened and consumed, we appear before thee, purified as gold. * * As the hart pants after the water-brooks, so may we thirst for the water of life, ever flowing from the cleft rock Jesus Christ, to slake the thirst and refresh the strength of pilgrims, journeying through a wilderness world, to a land of eternal rest!

Jesus the bread of life that came down from Heaven, heavenly manna, whose virtue nourishes thine elect in the desert of this world. * * Lamb of God, sacrificed for us, who hast left us in the ordinance of the supper a perpetual memorial of thy passion, help us worthily to receive these emblems, that the doctrines they commemorate may be our spiritual food. * * Thou who wast born in a stable and cradled in a manger, to illustrate a lowly origin baptised to exemplify obedience, tempted to prove thine incorruptible virtue, and who after a life of unwearying toil, quenchless zeal and matchless benevolence and meekness, hast offered upon the cross a sacrifice for the sins of the world.

O Thou who didst teach philanthropy by going about to do good; obedience by fulfilling the law; patience by uncomplaining suffering; meekness by enduring reproaches; devotion by praying all night in the mountain; humility by washing thy disciples feet. * * O Thou who wast bowed in sorrow, kneeling on the cold ground in the garden, wast betrayed with a kiss, led bound in cords as a malefactor, wast smitten upon the cheek, wast spit upon, arrayed in mock robes, crowned with thorns, and in derision hailed king of the Jews, and by wicked men led away to be crucified. * * O Thou who wast nailed to the accursed tree, wast pierced by the nails and the spear, and in thine expiring agony didst cry my God, my God why hast thou forsaken me. * * O Lamb of God who wast sinless and meek among the erring and the proud; who opened not thy mouth to censure when thou wast accused, and who wast offered once for all a sacrifice for the sins of the world. * * O Jesus may we be enlightened by thine incomparable teaching, guided by thy perfect example, and redeemed by thy precious blood. * * O Jesus it was after thy baptism and temptation, thy miracles and sermons, after thy sorrows in the garden and agonies on the cross, after the driving of the nails and the piercing of the spear, and the flowing of thy precious blood, that thou didst say it is finished.

While here we contemplate the eminency of thy suffering and thy sorrōw, may we be willing to suffer on behalf of thy cause, as well as believe on thee, knowing that if we suffer we shall also reign with thee. * * Let this cup of blessing which we bless be to us the communion of the blood of Christ; let the bread which we break be the communion of the body of Christ. * * O that we may now bear about with us continually the dying of the Lord Jesus, so as that the life also of Jesus may be manifested in our mortal body.

BENEDICTIONS.

The grace of our Lord Jesus Christ be with you all. Amen. Rom. 16 : 24.

The grace of our Lord Jesus Christ be with you. Amen. 1 Cor. 15 : 23.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. 13 : 14.

Grace be with all them that love our Lord Jesus Christ in sincerity. Eph. 6 : 24.

Now the God of peace that brought again from the dead our Lord Jesus Christ that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen. Heb. 13 : 20 : 21.

Grace be with all them that love our Lord Jesus Christ in sincerity; gathering them together in him, and uniting them forever in the faith and fellowship of his Gospel. Amen.

The grace of our Lord Jesus Christ be with you (us) all, enabling you (us) to receive the truth in the love of it, to do the will of God from the heart, and keeping you (us) unto his kingdom and glory. Amen.

Grace, mercy and peace, abound to you (us) and the whole Israel of God throughout the world, through our Lord Jesus Christ. Amen.

Grace be with you (us) all; and may the promised blessing of Abraham's seed descend upon these children; enabling them from their youth to know the Holy Scriptures, and to become wise unto salvation. Amen.

Grace be with you (us) all, keeping you (us) from the inebriating cup, making you (us) temperate in all things, and leading you (us) to live soberly, righteously and godly in this present world, and bringing you (us) to the everlasting kingdom of God. Amen.

Grace be with us all; and may the word of God dwell in us richly, in all spiritual knowledge and understanding; and lead us to impart to others perishing for lack of vision, its revelations and promises of salvation. Amen.

Grace be with us all, enabling us, as we have freely received the great salvation, to freely impart its knowledge to these ready to perish.

Grace be with us all, enabling us by faith to receive the great salvation, and ever pray and labour for its diffusion till it is made known to the ends of the earth.

PROFESSIONAL RULES &c., FOR PASTORS.

COMPILED AND ARRANGED WITH ALTERATIONS AND ADDITIONS.

PASTOR'S CHARGE.

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil. 1 Tim. 3: 2, 7.

Thou, O man of God, follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, be strong in the grace that is in Christ Jesus. Endure hardness as a good soldier of Jesus Christ. 1 Tim. 6: 11, 12. 2 Tim. 2: 1, 3, 4, 6.

No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.

Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine: continue in them: for in doing this, thou shalt both save thyself and them that hear thee. 1 Tim. 4: 11-16.

I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom: preach the word, be instant in season out of season, reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts, shall they heap to themselves teachers having itching ears. And they

shall turn away their ears from the truth and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 2 Tim. 4 : 1-5.

I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ. 1 Tim. 6 : 13, 14.

ENQUIRIES PREPARATORY TO ORDINATION.

1. *Am I a child of God?*

[1] Have I ever been convinced of my lost and hopeless condition without Christ? [2] Have I deplored with godly penitence the numberless particular transgressions of my life. [3] Have I, counting all things loss for Christ, closed in with his offers of mercy? [4] Do I habitually hate every sin, striving against it? [5] Do I grow in grace, in knowledge of God, and love of his ordinances and worship?

To these mighty questions, can my soul compassed about with manifold wants, weaknesses, and corruptions, as in the presence of God, the searcher of hearts, respond affirmatively?

2. *Since assuming the christian profession, how manifold have been my omissions of duty?*

[1] How much time entrusted to me as a precious talent, have I lost? [2] How many special opportunities for growth in grace and usefulness, the cream of time, have I misimproved through carelessness; remaining ignorant under enlightening means; hard and cold under softening and warning ordinances; trifling and careless when dealing with God, and the concerns of the soul and eternity? [3] How many vows have I broken relapsing into the same worldliness, pride, passion, prayerlessness, often deprecated in tears and anguish? [4] How much have I lived as if I had no God to serve, no soul to save, and no responsibility for the welfare of others?

The errors and sins of which memory is cognizant, appear innumerable and aggravated, but alas, "who can understand

his errors? cleanse thou me from secret faults, and blot out all my transgressions."

3. *By what principles am I governed in entering the ministry?*

[1] Is it by a conviction of the divine authority and perpetuity of the ministry, called by the Spirit, and set apart by the church? [2] Is it by zeal for the glory of Christ, leading me to desire whether I live to live unto him, or whether I die, to die unto him? [3] Is it by a love to souls, leading me to desire more the salvation of one soul, than the highest honours, or the richest treasures of earth? [4] Can I appeal to the searcher of hearts, that I have not undertaken the ministry as a profession to live by; as opening a path to human distinction, or as a means of building up a party?

4. *What qualifications for this sacred office do I especially need?*

[1] Gifts of knowledge, of utterance; and of holy discretion. [2] Graces of patience, to suffer and wait; sincerity, an inward sense of what I preach, and a universal conformity to my profession; humility as a garment, and as an indwelling spirit.

5. *In pursuing the ministry, what do I especially covenant to do?*

[1] To flee youthful lusts, and stand in awe of sin. [2] To make the Bible the rule of my faith and practice, rejecting all creeds, systems, and theories, that falsify it; governing my life by its spirit; adorning my profession with its knowledge; and so far as possible, incorporating in my public discourses its arguments and illustrations, its spirit and manner, its beauty and strength. [3] To observe more faithfully all the duties growing out of my two-fold relation as a believer, and a minister of religion. [4] To study to acquire that christian decision, resolution, courage, independence, accurate judgment, large common sense and perfect self-control, essential to true greatness and eminent professional success. [5] To exalt charity above differences of faith, and in my private, and professional life, place more emphasis on the family name of believers, than the surname of a sect. [6] As those appointed teachers of the church are chiefly responsible for the remaining corruptions of primitive christianity, and the consequent schisms, disunions and sectarian strifes that disturb her peace, misapply her talents, and circumscribe her influence; I will prayerfully enquire how far

I may be accessory to these evils by promulgating any error, or omitting to preach or practice any truth. [7] As the piety of the church is not likely to rise higher than its ministry, and is counteracted and depressed by its worldliness and prayerlessness; I will earnestly endeavour to keep my heart with all diligence, and abide ever in the love of God.

RULES OF LIFE.

I. *Care of health.*

The difference between that state of health which amounts to bare existence, and that which admits of vigorous mental action, is so great, that there is no earthly blessing I so earnestly desire as health. To preserve this therefore,

1. I will not eat or drink any kind or quantity of food, that I have good reason to believe will impair my health.

2. I will, when not sick, take exercise daily, equivalent to the labor of sawing and splitting wood two hours.

3. When in perspiration, I will not stand or sit in cold air, without increase of clothing. I will not stand or walk on wet ground, in a cold season, without guarding my feet; and I will shun exposure to the evening, in cold or damp weather.

II. *Care of the Heart.*

1. I will endeavour to keep the Sabbath holy, avoiding secular thoughts, conversation and reading.

2. I will endeavour to maintain secret devotion statedly, at least twice a day.

3. I will remember every day, that I am a mortal.

4. When any doubtful thing is to be done, I will ask myself, "How will it bear the eye of God's omniscience? how will it appear at the judgment?"

5. I will endeavour to repress all undue regard to the praise or censure of men, by recollecting that God is a witness of all that I do or think.

6. I will guard against selfishness, in being pleased with actions because performed by myself, or through my advice, and will not speak of myself, without some obvious reason.

7. I will remember the influence vested in my *official* sta-

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tion, superadded to that arising from personal character, which so fearfully augments my responsibility.

III. *Care of the Tongue.*

1. When I am angry, I will never speak till I have taken at least time for reflection, sufficient to repeat the Lord's Prayer.

2. I will never talk to an angry man.

3. I will not talk to a man intoxicated with strong drink.

4. I will receive admonition from my friends with candour and thankfulness; and will be careful not to make a peevish reply to any one who gives me advice, though it be officious or even impertinent.

5. That I may be kept from speaking amiss of my Christian brethren, I will pray for them.

6. With the exception of cases in which Christian prudence requires secresy, I will consider it sinful to say any thing of others *privately*, which I would not say openly. In general I will deal in secrets as little as possible.

7. I will not mention the fault of another, when I have not good reason to hope that some valuable end will be answered by my doing so.

IV. *Self Examination.*

1. I will beware of relying upon official religion. I will never take it for granted that I am a Christian because others consider me so; nor because my profession or station requires that I should be a Christian.

2. In judging of myself, I will make due allowance for the restraints I have been under from early education, from dear Christian friends, and from regard to public opinion; and will never ascribe to Christian principles the absence of faults which I am under no temptation to commit.

3. In any doubtful case, where good and bad motives are mingled as excitements to action, I will not conclude that the good motives influence me, without the most serious scrutiny.

4. Under affliction, I will not impatiently seek to escape the correction of my Heavenly Father, but rather desire the rod, if necessary to purify my soul from sin.

V. *Studies.*

1. I will read no book without the expectation of real benefit; and will consider that as *lost time* which is spent in reading, without attention and reflection.

2. I will never covet the reputation of knowing *every thing*.

3. I will never speak confidently when I am in doubt, nor scruple to say that I am ignorant, when I am so.

4. I will never pursue any serious study after ten o'clock in the evening.

5. I will not read any book which I should be unwilling to have it known that I have read; or the reading of which I shall probably recollect with regret on my dying bed.

6. Since my time for study is so limited, it shall not be wasted in mental alienation, or in glancing over different books, but in direct and vigorous application to some important subject.

7. I will not hold myself at liberty to neglect duties that are plainly devolved upon me by the providence of God, even though these duties debar me from studies which I earnestly wish to pursue.

VI. *Public Deportment.*

1. I will endeavour to remember that as a minister of the gospel, my office is more important than that of any earthly potentate.

2. In my intercourse with men I will endeavour not to degrade this office by exhibiting a *love of money*, one of the vilest and most dangerous passions that can infest the heart of a minister.

3. I will watch against levity in conversation.

4. I will not in my conduct lead others to identify *religion* and *melancholy*.

VII. *Preparation for Death.*

1. When I awake to the light of a new day, I will endeavour to ask myself each morning, "Could I know this to be my *last day* on earth, what duty that I have neglected ought to be performed?"

2. That I may not be surprised by death, I will endeavour to carry with me the habitual recollection, that it may come at any moment.

3. I will often reflect that this life is only preparatory to eternity; and that he who stationed me here, knows how and when, to call me away.

4. Believing that all who are Christ's shall live with him in glory, I will endeavour to feel no more reluctance in leaving this world, than does a sentinel in being called from his post

after a stormy night, or a child long from home, in returning to his father's house.

5. I am satisfied from much observation, that the bodily pangs of dying are much less terrible than is commonly supposed, except in a few extreme cases. I will not therefore be greatly disquieted with the anticipation of these pangs.

RULES FOR THE CHOICE OF SUBJECTS, AND FOR THE COMPOSITION AND DELIVERY OF SERMONS.

I. CHOICE OF SUBJECTS.

Subjects not often to be preferred as distinct themes.

1. Doctrines of natural religion, as generally believed, and not distinguishing an evangelical ministry.

2. The evidences of Christianity, as unnecessary and uninteresting to the mass of hearers, and as less convincing in such compressed form and partial statement to the sceptical than a written treatise.

3. The inexplicable mysteries of the Gospel, as perplexing without being made plain.

4. The highest points of Calvinism, supposing them to be believed, as prejudicing the more necessary doctrines of Calvinism, as the vicarious atonement, the influences of the Spirit, etc.

5. Types, as tempting to wild fancies, and difficult to be treated with discreet, limitation and application.

6. Particular sins, as being less easily exterminated by direct attacks, than by fostering the opposite virtues, and as leading into an undue strain of legal preaching.

7. The same verse or chapter, for a continued series of sermons, as furnishing less variety and interest, and more likely to weary the auditory.

8. Subjects of great terror, as better introduced in parts of discourses, or as inferences.

Subjects to be preferred.

1. Those relating immediately to Christ; his incarnation, mission, life, passion, resurrection, ascension, intercession, etc., etc.

2. The covenant of grace, ratified by the blood of the Media-

tor; the nature, and relations of Justification, Faith, Repentance, etc., etc.

3. The influences of the Holy Spirit in conversion, in fostering the graces of the believer etc.; directions for walking in the Spirit; and cautions against grieving the Spirit.

4. The privileges of the believer; his pardon; adoption; perseverance through grace unto eternal life.

5. Various branches of Christian duty, to the church and to the world.

6. Love of Christ and corresponding charitable and devotional tempers, kindled to fervour by the ordinances, and means of grace.

7. The evil and misery of sin, displaying the terrors of the law, (but seldom through a whole sermon) mingling encouragement with alarm, and lamenting over, rather than menacing the wicked.

8. Exercises, temptations and discouragements of the believer, distinguished from those of the hypocrite, and self-deceived.

9. Death, Judgment and Eternity; improving funeral occasions, etc., etc.

10. Sacred narratives and biographies, exceedingly interesting; and affording opportunity to encourage virtue and rebuke error, in a most effective and inoffensive manner.

II. COMPOSITION OF SERMONS.

1. Never preach without previous study; thereby exhibiting conceited vanity, and a disrespect for your sacred profession, rarely shown for the inferior callings of life: but husband thought, accumulating by reading, observation and casual reflection, materials, illustrations and plans of sermons that may be available for occasions, and for your stated ministry.

2. Having chosen the time least liable to interruption and most favourable to mental application: and having earnestly sought the divine assistance to direct your mind to right ends and views; glance over your increased list of subjects and sketches of plans, and select one with reference to its adaptation to particular circumstances, or the freshness of interest with which it recurs to the mind.

3. Having chosen your text, inquire, what is the meaning of this passage, ascertained from the language, and from the con-

text? What exordium is most proper, a particular explication of the text, a statement of the plan proposed, or an allusion to peculiar circumstances, and recent occurences? What regard to Christ and the Holy Spirit, can be introduced into this discourse? What Scripture quotations can be made under each head? What illustrations from books, from observation, or from recent occurrences can be introduced? What practical application can be made? Following out these inquiries with patient, repeated and elaborate thought.

4. Divide your sermon with care.

[1] The division should be necessary, required by the subject; to make divisions without regard to topics, merely to supply the customary heads of discourse, indicates barrenness of invention, and furnishes only a mechanical, tedious and insipid variety. [2] Should present a connection of parts obvious to hearers, observing the order of time and logic; each introducing the following by natural transition. [3] Should exhibit all the parts of a whole, abridging the details, rather than the essential features of a particular subject. [4] Should embrace but few parts. Scattered rays of truth converged through the lens of a single proposition, produce more intense effect. [5] Should be presented in the most concise, and discriminating terms; as nails driven by the Master of assemblies by their precision and force, fastening upon the memory the classification and illustrations of the sermon.

5. After becoming imbued with a subject, and familiar with its proposed divisions and illustrations, compose as much of your sermon as possible at a sitting; if your mind is dull, or your thoughts wander, endeavour to revive them by holy ejaculations.

6. Having enriched your scheme by reading, reflection, observation and conversation, Monday and Tuesday, compose it on Wednesday and Thursday; and on Saturday review, prune excrescences, re-mould sentences, and replace obscure or vulgar words.

III. DELIVERY OF SERMONS.

1. Deliver them without notes. A sermon sufficiently studied, needs no such helps, and their use generally restricts freedom, represses passion, and confines the eloquence of gesticulation of the features, and of the eye.

2. Regulate the pitch or key of your voice, by the place you speak in, the distance of your hearers, and the compass of your vocal powers. If you pitch too high, you lose the reins and government of your voice, and that variety which is essential to harmony; if you pitch too low, you are not heard, or you sermon is less impressive from the effort to hear.

3. Observe the best, and a uniform standard in the pronunciation of words, especially scripture terms.

4. Guard against the extremes of a too rapid, and a too slow articulation, by becoming more imbued with the true spirit of your subject, and by studying the manner of the best speakers.

5. Pay much attention to accent and emphasis; applying their rules carefully to the reading of Scriptures and hymns, will facilitate their application to speaking.

6. Let your manner be as various as the subject, and parts of your sermons.

7. Seek to be imbued with your subject, that your manner may glow with the fervour and passion suitable to the importance of the truths you utter, and that you may not present the spectacle of a dead preacher, preaching to a dead people, the living words of the living God.

8. Remember that manner may be improved indefinitely, and that with an effective manner a preacher of ordinary talents will be numerously attended, while the most learned and pious minister with an indifferent manner, can gain but a limited audience.

FORMULA FOR LETTERS OF CORRESPONDENCE BETWEEN CHURCHES, IN DISMISSING AND RECEIVING MEMBERS.

The Church in
To the
Dear Brethren:

This is to certify, that is a member in regular standing with us, and with our cordial consent is at liberty to transfer membership to you.

If is received into your fellowship, and the inclosed letter of acknowledgment is returned to us within three months, we shall consider as no longer under our watch-care, and discipline.

In behalf of the Church.

Ch. Clerk.

184

The
To the Church in
Dear Brethren:

Your letter commending to our fellowship was duly received; and in acknowledgment of these testimonials, and in accordance with own request, was received into membership with us, the day of 184

By order of the Church.

Ch. Clerk.

184

FORMULA FOR THE CALL OF AN ECCLESIASTICAL COUNCIL

The Church in
To the
Dear Brethren:

You are requested to send your Pastor, and delegates, to sit in council with us, on day of at o'clock; to take into consideration the expediency of ordaining to the work of the Gospel ministry

In behalf of the Church.

Clerk.

184.

FORMULA FOR THE MINUTES OF ECCLESIASTICAL COUNCILS.

An Ecclesiastical Council convened at on day of pursuant to an invitation from

The Council was organized by the choice of as Moderator, and Clerk.

Prayer by

The Moderator then called for the reading of the resolution of the Church, authorizing the call of the Council, (or the letter stating the object for which the Council was convened.)

The credentials of delegates were then called for, when it appeared that the following churches were represented by the following brethren.

CHURCHES.	DELEGATES.

Whereupon

Clerk.

Moderator.

A FORMULA FOR THE MINUTES OF CHURCH MEETINGS.

184

The Church held its stated meeting for business evening, at o'clock.

in the chair.

Prayer by Bro.

The minutes of the last meeting were read and approved.

related before the Church his christian experience, whereupon it was resolved, that he be received as a member of the Church, after Baptism.

A letter of dismission and recommendation of from Church was read: whereupon, agreeably with his own request, he was by a vote received into the fellowship of this Church.

The unfinished business of the last meeting was then taken up

New business.

Clerk.

FORMULA FOR THE MINUTES OF A BOARD OF TRUSTEES, OR A COMMITTEE.

Trustees (or Committee) met on at
Present, brethren
(If the first meeting, organized by appointing Bro. Chairman, and Bro. Clerk.) Bro. in the chair.
Prayer by Bro.
Minutes of last meeting read, corrected, and approved.
Unfinished business.
New business.
Adjourned to meet on

Clerk.

FORMULA FOR THE MINUTES OF OCCASIONAL CONVENTIONS.

A Convention assembled at on the day of at A. M., to take into consideration
The meeting was called to order by and was unanimously chosen Chairman, and Secretary.
The Chairman then read the call by which the meeting was convened, and stated the objects of the Convention, whereupon

Chairman.

Secretary.

FORMULA FOR A CERTIFICATE OF LICENSE.

Dear Brother:

In compliance with the duty imposed on me by the Church of which you are a member, I communicate to you a copy of a Resolution of the Church, by which it has unanimously approved of your preaching the Gospel.

(*Here follows the Resolution.*)

By these presents you are therefore authorized to conduct the public worship of God; to expound his word; and to do whatever is assigned to the Christian ministry, excepting rule and government, and the administration of the ordinances: for these you must receive ordination by the "laying on of the hands of the Presbytery."

The work to which the Lord has called you to consecrate your life is great and honourable, but of fearful responsibility. May the Great Shepherd and Bishop of souls give you grace to make full proof of your ministry; "in all things, showing yourself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, and sound speech that cannot be condemned."

And when your work is done, may He crown you with the glory reserved for those who have "turned many to righteousness."

RULES OF ORDER.

ORGANIZATION OF AN ASSEMBLY.

Every deliberative assembly, becomes de facto subject to those rules and forms of proceeding, necessary to the accomplishment of the purposes of its convocation.

When assembled according to appointment, any individual may call the members to order, announcing the arrival of the time of the meeting, and suggesting the necessity of organizing by the appointment of a Chairman, before proceeding to business. The same person should put the question upon a nomination for presiding officer, and declare the election.

The chairman taking his seat, should proceed in the same manner to complete the organization of the assembly, by the choice of Secretary, and such other officers as may be deemed necessary.

In all deliberative assemblies, the members of which are chosen to represent others, it is necessary after this temporary, and before the permanent organization, or when the assembly is permanently organized, before proceeding to any other business, to ascertain by committee or otherwise, who are properly members.

Councils or Boards, holding stated meetings, cannot properly proceed to business, unless a prescribed number, called a quorum, are present, and should suspend business when reduced below that number, by the absence of members.

When the number of a quorum has not been determined by rule, the majority of the members composing the assembly constitute said quorum.

In adopting rules of business, it is usual to provide for the mode of their amendment, suspension, or repeal. But where there is no provision, a rule cannot be suspended in a particular case, except by general consent.

When any existing rules of proceeding are disregarded or infringed, any member has a right to require the enforcement of the rule, without debate or delay, it then being too late to alter or suspend it for that particular case.

All questions should be decided by a majority of votes; unless by special provision, less than a majority be allowed, or more than a majority required to effect a decision.

When a constitution, with its various provisions, has been adopted, the permanent officers should be elected. They should be elected by absolute majorities.

PRESIDING OFFICER.

It is the duty of the presiding officer to call the members to order at the proper time; to announce the business in its order, before the assembly; to receive and submit all motions presented by the members; put to vote all questions regularly moved, and announce the result; to enforce the observance of order in the debate, and decorum among the members; to receive and announce communications; to authenticate by his signature, when necessary, the acts and proceedings of the assembly; to inform the assembly when necessary, or when referred to for the purpose, on a point of order or practice; to name Committees, when directed in a particular case, or when it is made a part of his general duty by a rule; and in general, to represent and stand for the assembly, declaring its will, and in all things obeying implicitly, its commands.

In case of the absence of the Chairman, or of his withdrawing from the chair, for the purpose of participating in the business, the Vice-President shall preside, and if there be no Vice-President, a presiding officer must be elected, pro tempore, the Secretary conducting the proceedings meantime. The presiding officer should rise to state a motion, or put a question to the assembly, should give the closest attention to each speaker, remembering that but one subject can be before the assembly at once, and when brought into doubt as to his manner of proceeding, should remember that the great purpose of all rules and forms, is to subserve the will of the assembly, rather than restrain it, to facilitate and not obstruct the expression of their deliberate sense.

SECRETARY.

The principal duty of the Secretary in legislative assemblies, is to preserve the record of what is done and past, not including what is merely said or moved. In more informal bodies,

though governed by the spirit of this rule, he is also expected to keep in some sort, an account of the proceedings; to call the roll of the assembly when a call is ordered; read papers required to be read; notify Committees of their appointment; authenticate all the proceedings of the assembly by his signature; and preserve the papers and books belonging to the assembly. The clerk should stand while reading or calling the assembly.

MEMBERS.

All members have an equal privilege of submitting, explaining and advocating propositions.

No member in the course of debate shall be allowed to indulge in personal reflections.

If more than one member rise to speak at the same time, the member that is most distant from the Moderator's chair, shall speak first.

If any member consider himself as aggrieved by a decision of the Moderator, it shall be his privilege to appeal to the assembly, and the question on such appeal shall be taken without debate.

No member should decline voting on any question unless excused by the assembly, and silent members should be considered as acquiescing with the majority, unless excused from voting.

Every proposition before the Assembly shall be reduced to writing, at the request of the Moderator or any member.

PREVIOUS QUESTION.

A proposition may be suppressed by the previous question, put in the following form: "Shall the main question now be put."

If the previous question is decided in the negative, it may not be renewed the same session.

The affirmative decision of the previous question, requires the original motion to be immediately put, without farther debate and in the form in which it exists.

INDEFINITE POSTPONEMENT.

A proposition may be suppressed entirely by the motion for

indefinite postponement. As an indefinite adjournment is equivalent to the dissolution of an assembly, the indefinite postponement of a subject, entirely disposes of it.

A subject thus postponed cannot be called up again the same session, unless by the consent of three-fourths of the members who were present at the decision.

LAYING ON THE TABLE.

A proposition may be postponed for information or reflection, and examination, or for opportunity to attend to something else claiming present attention.

If laid on the table for this purpose, it may be taken up by motion, at the convenience of the assembly; if postponed to a particular hour, it must be taken up at the time specified; if laid on the table to give place to other business, if not called up by motion, it remains as though indefinitely postponed.

REFERENCE TO COMMITTEE.

A proposition may be referred to a standing or select Committee, with discretionary power, or with general or particular instruction, or parts of the proposition, may be referred to different Committees for the purpose of having the subject more thoroughly considered, and presented to the assembly in a more satisfactory manner.

DIVISION OF A QUESTION.

When a proposition comprises several distinct parts, which are so far independent of each other as to be susceptible of division into several questions, and it is supposed that the assembly may approve of some, but not of all these parts, by the order of the assembly on a motion regularly made and seconded, (or at the request of the Moderator or any member, if there be no objection,) that proposition may be divided, and the parts considered separately, as so many distinct motions.

FILLING BLANKS.

Blanks left in a proposition by the mover, may be filled by vote of the assembly, taking the question upon the largest number, and the longest time, first.

SIMPLIFYING QUESTIONS.

Matter embraced in two propositions, may be reduced to one by reference to a Committee, with instructions, or by rejecting one and adding the substance of its meaning to the other, in an amendment.

A mover may not modify or withdraw his own motion, after discussion, if any member object, without a formal vote.

Nor may a member accept an amendment to his proposition after discussion, without its being passed by vote, if any member object.

AMENDMENTS.

Amendments to a proposition, should be proposed in the order of its paragraphs. Amendments may be made in three ways, by striking out words, by inserting words, or by striking out some words and inserting others. There may be an amendment to an amendment, but not an amendment to that amendment. The last amendment should be taken first, and all motions in that order.

Whatever is agreed to by the assembly, on a vote either adopting or rejecting a proposed amendment, cannot be afterwards altered or amended.

Whatever is disagreed to, in a proposed amendment, by the assembly, on a vote, cannot be afterwards moved.

The inconsistency of a proposed amendment, with one which has already been adopted, is a ground for its rejection by the assembly, upon a vote, but not by the moderator.

Amendments may be made to a proposition not only varying its meaning, but presenting a directly opposite sense, and often in legislative assemblies, bills are amended by striking out all after the enacting clause and inserting an entirely new bill; and resolutions are amended by striking out all after the words "resolved that," and inserting a proposition of a wholly different tenor.

DIFFERENT MOTIONS.

When any motion is under debate, no motion can be received unless to amend it, to commit it, to postpone it for the previous question, or to adjourn.

A motion to adjourn takes precedence of all others, and when made simply, without specifications of purpose, or time is taken without debate.

An adjournment without day is equivalent to a dissolution. An adjournment pending the consideration of any subject supersedes that discussion unless again brought forward in the usual way.

Any question upon the rights of members, takes precedence of all other motions except that for adjournment.

A motion for the order of the day, previously fixed upon, ranks next in privilege to the motion upon the rights of a member.

INCIDENTAL QUESTIONS.

Incidental questions, or such as grow out of the original proposition before the assembly as, questions of order, motions for reading of papers, and leave to withdraw a motion, and suspension of a rule, and an amendment of an amendment, must be decided before the question that gave rise to them.

SUBSIDIARY MOTIONS.

It is a general rule that subsidiary motions, such as to lay on the table, for the previous question, for postponement, for commitment, or amendment, cannot be applied to each other.

The exceptions to this rule are, that motions to postpone, to commit, or to amend a principal question may be amended.

But subsidiary motions can never be applied to dispose of or suppress each other.

ORDER OF PROCEEDING.

When the proceedings of an assembly are likely to last a considerable time, and the matters before it are somewhat numerous, an order of business should be determined. When no such order exists, and several subjects are before the assembly for their consideration, and the assembly take no motion as to what subject to take up first, the presiding officer is not bound to any order, but may use his own discretion.

In considering a proposition consisting of several paragraphs after the paper has been once read by the clerk, the presiding

officer should read it through in paragraphs, pausing upon each, for opportunity to amend, and when the whole paper has been gone through with in this manner, the final question on adopting or agreeing to the whole paper as amended or unamended, should be past.

When a paper referred to a committee has been reported back to the assembly, the amendments only are first read in course, by the clerk. The presiding officer then puts the question on the several amendments in their order, afterward miscellaneous amendments may be proposed by the assembly, and when these are gone through, the question is put on agreeing to, or adopting the paper as the resolution, or order, of the assembly.

ORDER IN DEBATE.

The presiding officer is not expected to take part in debate, but may state matters of fact within his knowledge, affecting the subject under discussion; inform the assembly on points of order, when called upon to, or it seems to become necessary; and address the assembly upon any appeal from his decision on any question of order.

A member rising to speak in the assembly, shall address the presiding officer and not proceed till his name is called by that officer.

When several rise together, the chair shall decide who shall speak first. It is usual to give a preference to the mover of a resolution, or after an adjournment to the mover of the adjournment, or when two rise together to give the preference to the opponent of the measure.

When a member gives way to another to speak, he really resigns the floor, and can retain it only by the common consent, or vote of the assembly.

The presiding officer may have preference to other members on subjects upon which it is proper for him to speak, but may not interrupt a member, unless out of order, to speak himself.

Members must confine themselves in speaking, to the subject under discussion.

When called to order, for irrelevancy, the speaker may proceed, unless a motion prevail that he is out of order.

No member should speak more than once upon the same

question, unless permitted by the assembly, while others, who have not spoken, wish to speak, unless it be to explain; but he may not interrupt a speaker to explain.

To shorten debate, resort may be had to the previous question, (this liberty is very liable to abuse and should generally be discountenanced,) or a special order may be determined in reference to a particular subject, requiring all debate upon it to cease at a specified time, or the time allowed to each speaker may be limited.

Respectful attention should be paid to every speaker.

If a member use language offensive or insulting to another, he may be stopped by one or more rising for the purpose, or by the Moderator, and the words objected to, stated or written down on the minutes of the clerk, that the offender may disclaim, or apologize for the offence, or receive the censure of the assembly.

TAKING THE QUESTION.

A PROPOSITION made to a deliberative assembly, is called a motion; when propounded to the assembly for their reception or rejection, it is denominated a question; when adopted, it becomes the order, resolution, or vote of the assembly.

The proposition is propounded in this form: "As many as are of opinion that, &c." first in the affirmative, and then in the negative The expression may be given according to the order of the assembly by saying aye or nay, by raising the hand, or by the clerk's taking the ayes and nays. In the former cases, which are more common, the presiding officer decides the vote from the sound of voices or the appearance of hands. If the decision be doubted, the division of the house may be called for, the members voting in the affirmative and negative, taking different parts of the house, or rising as called upon and standing to be counted. If the decision has been declared, a member coming in cannot call for division, nor can any person, after other business has been taken up.

If the members are equally divided upon a question, the presiding officer may give the casting vote, or by declining to vote leave the proposition negatived.

Every person is bound, unless excused, to vote on all questions.

A person not present when the question is taken cannot give his vote.

Before the negative has been taken, a member may rise and speak or propose amendments, and thus renew the debate. But in modes of taking the question when the vote begins on both sides at once, the debate cannot be renewed, and an attempt to speak is out of order.

If a question arise upon a point of order, for example, as to the right or duty of a member to vote while the division is taking place, the chair must decide peremptorily, subject to the correction of the assembly after the division is over.

RECONSIDERATION.

It is a fundamental principle in parliamentary proceedings, that a question once decided cannot again be brought up. This principle is adhered to in all its strictness, in the British parliament, but in this country, while the principle is recognized, provision is made against the great inconvenience that might sometimes attend it, by the motion for reconsideration.

This motion is allowed only when moved by one voting in the majority, and when there are as many present as when the resolution passed.

The passage of the resolution for reconsideration, places the question precisely where it was before the decision, and leaves it open for discussion, amendment, adoption or rejection.

COMMITTEES.

It is common in deliberative assemblies, to have matters prepared to be acted upon by a committee selected for that particular purpose, called a select committee, or by a committee appointed before hand, to have charge of all matters of a similar nature.

They may receive instructions when the business is given in charge, or at any stage of its progress, or be allowed discretionary power.

Committees may be appointed by the chairman in pursuance of a standing rule or vote of the assembly, or by nomination and vote of the members.

The first named on a Committee, is by courtesy, generally

regarded as chairman: but the committee are at liberty to appoint their own chairman, and proceed in their business, in the order and under the rules of an assembly, being one in miniature.

When their report is made, a motion is made by some member to receive the report then, or at some fixed time. At the time appointed, the chairman of the committee reads the report, and it is then passed to the clerk and read by him, and then lies on the table awaiting the convenience of the assembly to take it up for consideration. The formality of receiving a report, is often dispensed with. The reception of a report, by consent or vote, discharges the (unless a standing) committee.

The doings of a committee, when adopted, or agreed to, in the final question upon a report, becomes the action of the assembly.

COMMITTEE OF THE WHOLE.

When a question has been ordered to be referred to a committee of the whole, at the time appointed, the presiding officer, upon a motion made, puts the question that the assembly do now resolve itself into a committee of the whole, naming the business to be taken up in that capacity. If the motion pass, the presiding officer names a chairman, and takes his place among the members. Thus organized, the committee is under the same laws that govern assemblies, with the following exceptions:

The chairman has the same privilege to speak that other members have.

Members are not restricted as to the times of speaking

The previous question is not admissible.

No sub committees can be appointed from itself.

They cannot adjourn like other committees to some other time or place; but when they rise, if their business is unfinished, can ask permission of the assembly to sit again.

When their business is finished, some one moves that the committee rise, and the chairman or some other person, report to the assembly. Whereupon the presiding officer of the assembly takes his seat, and the business of the assembly is resumed.

ECCLESIASTICAL TABLE.

A. D.	18	18	18	18	18	18	18	18	18
Epis. Methodist. Pas. Mem. Ch. F. A. F. A. F. A.									
Var. M P. M. C. A. A. A.									
Baptist. Pas. Mem. Ch. F. A. F. A. F. A.									
Var. B. P. M. C. A. A. A.									
Presbyterian. Pas. Mem. Ch. F. A. F. A. F. A.									
Congregational. Pas. Mem. Ch. F. A. F. A. F. A.									
Episcopal. Pas. Mem. Ch. F. A. F. A. F. A.									
Ref. D. P. M. C. A. A. A.									
G.Luth. P. M. C. A. A. A.									
Unitari P. M. C. A. A. A.									
Rom. C. P. M. C. A. A. A.									

CHURCH TABLE.

A. D.	18	18	18	18	18	18	18	18	18	18	18
Diminish'd, Incre'sd. by Pr.											
No.											
De.											
Ex.											
Ds.											
L.											
Ba											
Sunday School. B.c.											
Cs.											
Te.											
Sc.											
Moneys raised for Ch.											
Bi. Sc.											
Fo. Ms.											
Ho. Ms.											
Do. Ms.											
S. C.											
T. C.											
Se. C.											
Vs. Ob.											

Note.

The first two tables, are designed to preserve a statistical record of professional services, and the abbreviations in the margin will be easily understood.

The Third table is designed to preserve the statistics of the principal Religious denominations, Pas. is an abbreviation for Pastors, Mem. for Members, and Ch. for Churches, A. stands for American, and F. for Foreign, Var. M. Various Methodists, Var. B. Various Baptists.

The Fourth table is designed to preserve the statistics of the Missions of the principal denominations. Sta's. Stations, Miss. Missionaries or Missions, Cot's. Communicants, and A. and F. in this table denote the location of denominations and not of their missions.

The Fifth table is designed to preserve the statistics of changes, of religious labors, and of benevolent contributions of Churches. Ba. is an abbreviation for Baptism, L. letter, Ds. dismission, Ex. exclusion, De. death, Pr. present, No. number, Sc. scholars, Te. teachers, Cs. conversions, B.c. Bible class, Ch. Church, Bi. Sc. Bible Society, Fo. Ms. Foreign Missions, Ho. Ms Home Missions, Do. Ms. Domestic Missions, S. C. Sunday school cause, T. C Tract cause, Se. C Seamen's cause, Vs. Ob. Various objects.

MISSIONARY TABLE.

A. D.	18	18	18	18	18	18	18	18	18
Presbyte'n Miss. Co'ts. Miss Sta's. F. A. F. A. F. A.									
Congreg'l Miss Co'ts. Miss. Sta's. F. A. F. A. F. A.									
Baptist Miss. Co'ts. Miss. Sta's F. A. F. A. F. A.									
V. B. M. C. M. S. A. A. A.									
Episcopal Miss. Co'ts. Miss. Sta's. F. A. F. A. F. A.									
Methodist Miss. Co'ts. Miss. Sta's F. A. F. A. F. A.									
R. D. M. C. M. S.									
G. L. M. C. M. S.									
Mor. M. C. M. S.									
R. C. M. C. M. S.									

PASTORAL TABLE.

	Jan.	Feb.	Mar.	Apr.	May.	June	July	Aug.	Sep.	Oct.	Nov.	Dec.
Register of Marriages. 18												
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18												
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Register of Funerals. 18												
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Register of Baptisms. 18												
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18												

PASTORAL TABLE.

	Jan.	Feb.	Mar.	Apr.	May.	June	July	Aug.	Sep.	Oct.	Nov.	D
Additions by letter. 18												
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Sermons, Lectures, &c., delivered. 18												
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Pastoral visit's made. 18												
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GTU Library
BV4016 .E8 1846
Everts, William Wal/Pastor's hand-book,
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Pastor's hand-book /
W.W. Everts

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